

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE  
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

---

VOL. XV.

MAY, 1892.

No. 5.

---

THE FIELD IS THE WORLD.—The movement in Paris to secure a popular observance of Sunday is a most promising one. . . . 400,000,000 of souls in China, but few of whom are Christianized. . . . There is great hope for the future of India in the organized Sunday-school work under the secretaryship of Dr. J. L. Phillips. . . . Ungodly soldiers in India are as unfitted to correctly report missionary work as would be wicked men in our own cities who never go near a church the Christian work being done in this country; yet we find people who never read a missionary magazine ready to quote remarks made by these poor witnesses. . . . 350,000,000 of people in India, only a small fraction of whom have become Christians. . . . An undenominational society on the basis of the Evangelical Alliance has been organized in London for the evangelization of South America. It depends for the present on freewill offerings. . . . The passage of the bill now being considered by Congress absolutely excluding the Chinese from this country would be in direct opposition to the spirit of missions. Consistent Christian treatment of a limited number of Chinese who come to this country for a few years' residence may be made one of the most potent means for the evangelization of China. The conversion of one Chinaman who will return to his country to live for Christ may be equal in results to some months of mission work in China.

## TALK.

**S**TUDY as we may the reasons why more money is not given for missions, there is one that is always prominent.

*It is not* that there is not money enough. We are not a wealthy people, but we are able to average a dollar per member for foreign missions besides what we give for all other benevolences.

*It is not* that the needs are not pressing. "Come over and help us," is the cry which rings in the letter of each missionary, and is echoing to us from every part of our India field.

*It is not* for lack of information if there is any desire to obtain it. Our denominational papers unite with the MISSIONARY HELPER in giving facts from our own field, and numerous other magazines sound out the call for Gospel light from all parts of the unchristianized world.

*It is* the lack of a *genuine interest* in mission work. Just as soon as our people as a whole become interested, money, men, and women, and all needed aids will be forthcoming.

How to develop this genuine interest *now* with as great rapidity as possible is therefore the question of the hour. There are many ways, but the one we would emphasize in this article is *personal effort*. We urge it upon our women.

How? Just as you would excite interest in anything else—by talking.

To illustrate: Mrs. K., who is a member of a Woman's Mission Society, calls on Mrs. T., a member of the church but claiming to have no interest in missions. Mrs. T. said in prayer-meeting the evening before that she should not know how to live without the comforts of her faith in God. Mrs. K. expresses sympathy with the idea, and says she thinks often of the dreariness of the lives that know nothing of God.

Now here is the point where a deep interest on Mrs. K's part and tact in leading on her neighbor to express an opinion

may be made to result in a familiar conversation about the real spiritual needs of half the human race.

If with prayerful, earnest spirit one person each month were approached by each member of our Woman's Missionary Society in an off-hand talk on the comparative privileges of women in this and heathen countries, progress in developing an interest would be steadily made.

It would be a great blessing *to us* to do this. The majority of women spend much time in talking. Their natures are social. But too much of this time is devoted to things of most trifling importance, and the blessing that might come to the world through this gift for conversation is often turned to a curse.

It would be well to use our Woman's Societies as educators to this end, using fifteen, twenty, or more minutes in discussion on the subject for the day, asking for expression of opinion from each one present as to the difference between conditions brought out in the lesson of the day and those which surround us. It may be hard at first and the answers in some instances crude, but the result is worthy of an earnest effort on the part of the leader of the meeting.

When the conversation in the meeting is completed, it would be well to ask how many would agree to talk upon the same theme during the month with as many persons as practicable.

---

### SANITATION IN CHINA.

[Abstract of a lecture by Dr. Kate Bushnell.]

ALTHOUGH China has many gods, Hygeia is entirely unknown, and the people are equally ignorant of any form of sanitary science. The superstitious ideas of the Tao priests are the nearest approach they have to anything of the kind. They profess to believe in spiritual beings which are spoken of familiarly as spirits of the wind and water. If a Chinaman is about to build a house or a temple or lay out a street, he will

call upon a Tao priest and pay him considerable money to tell whether the location is healthy or not. It is always considered very unhealthy to have a house or temple face the peak of a mountain, and other notions are similar in wisdom.

I remember one instance in which the students of a certain school took no prizes and were not doing very well. On consulting one of these priests they were told that the location of the tombstone of one of the mandarins affected them unfavorably, and that it must be moved a half an inch to the southwest. This was done at great expense, and after that the students did take prizes. Our missionaries were warned by a Tao priest that the location of one of their houses was unfavorable, and I am bound to confess that all the deaths which have occurred in that mission have been in that particular house which faced a mountain peak. It is a very common thing to find a house without a square corner, being built irregularly in order to render the situation salubrious.

These are fair specimens of heathen notions of sanitation. As regards location they invariably choose low ground to high. The typical Chinese house is a mud hut, thatched with straw and furnished with a chimney. It has no windows except holes in the wall to let in some light. In wet weather there is sure to be found a puddle of water in the middle of the mud floor. A ray of sunshine seldom comes in, and they never think of airing a room. The smells in and around these houses are beyond description. The better class of Chinese houses are of brick with tile roofs. There is a court in the middle with rooms about it, somewhat after the Roman idea. The appearance is that of a fortress, only one story high, with no windows. The men occupy the front rooms and the women have the back rooms. The court is used to throw dishwater and rubbish in, and it is also a good place in which to keep the pigs and chickens in rainy weather. They live in a patriarchal fashion, in that they have as many generations as possible gath-

ered under one roof, and the house grows as the tribe increases.

The Chinese seem to be dirty from necessity rather than choice, and placed under more favorable circumstances, they seem to enjoy keeping both their persons and their houses clean. They are desperately poor. If you give them soap, they have no towels. Even the better class can scarcely afford to buy hot water, and they certainly cannot afford to heat water for themselves. Frequent baths must be out of the question, besides they have a superstition that any one who wastes water will not get to heaven. Even with the great Kiu-Kiang flowing through Kiu-Kiang they are afraid of wasting a drop of water. The streets are narrow and have no sewerage; the houses are only one story high, and so close together that one cannot see far. It would not do for me to tell you all the sights and sounds and indications of filth on every side in a Chinese city. They have no idea that cleanliness has any relation to health.

Smallpox is always present, but as soon as cold weather comes it begins to increase greatly. Instead of trying to isolate the cases they pursue the opposite course and invite in all their friends and neighbors for a celebration of the advent of the "heavenly flowers," as they call the disease, at which they practice inoculation by snuffing some of the genuine virus up the nostrils. Blindness is very common in China, and this horrid custom of inoculation for smallpox is frequently the cause. They imagine that if they thus invite the goddess of smallpox to come to them she will be more kind, and they never dare appear otherwise than pleased when a member of the family is taken. In the summer malaria of all kinds is very common. The Kiu-Kiang—which means "nine rivers"—usually overflows and floods the streets so that the natives can hardly get along for a season. As the water recedes pools of stagnant water are left, and besides these around every Buddhist temple there is a pool of standing water into which all man



ner of filth is thrown, including dead animals. Of course a great deal of disease is bred from these sources.

Kiu-Kiang is surrounded by a wall about three and a half miles in circumference, but is irregular in shape and does not include so much territory as a circle would of that size. Yet inside these walls live fifty thousand people. There is no system of sewerage, and the streets are full of hogs. The people do not seem to be very extensive pig eaters, and yet pigs are found at every house with the rest of the family ! On a rainy day, a matron may be seen calling in her pigs before she looks after her children. I remember once sitting in a mud hut teaching the members of the family who had crowded around me, when I felt what I thought to be a child hitting me occasionally in the back. Finally I looked around and discovered that a large hog was trying to investigate my spinal column.

Various diseases of the eye are very prevalent in China. In an audience of a hundred it is safe to say that a half-dozen would be blind and a large proportion of the remainder would have eye diseases, and it is absolutely certain that every one of them, except those belonging to the mission, would have the itch. Skin diseases in marvelous variety prevail, some of which doctors in civilized lands never so much as dreamed of. Of some I could find no descriptions in books, and I had to do a certain amount of experimenting as I began to treat them.

---

#### A STATEMENT.

How rapidly the months go by ! With the month of May closes the third quarter of the financial year of the Woman's Missionary Society. I hope all our workers will bear this fact in mind and make the receipts of the quarter as large as possible. Last year, at the close of the May quarter, our appropriations were in advance of receipts. I hope it will be very different this year.

LAURA A. DEMERITTE, *Treasurer.*

THE MASTER'S QUESTION.

**H**AVE ye looked for sheep in the desert,  
For those who have lost their way?  
Have ye been in the wild waste places  
Where the lost and wandering stray?  
Have ye trodden the lonely highway,  
The foul and darksome street?  
It may be ye'd see in the gloaming  
The prints of wondrous feet.

Have ye folded home to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the Shepherd's name?  
Have ye searched for the poor and needy,  
With no clothing, no home, no bread?  
The Son of man was among them,  
He had nowhere to lay His head.

Have ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
"Christ Jesus makes thee whole?"  
Have ye told my fainting children  
Of the strength of the Father's hand?  
Have ye guided the tottering footsteps  
To the shore of the "golden land"?

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow-stricken  
And strengthen the feeble faith?  
And have ye felt when the glory  
Has streamed through the open door,  
And flitted across the shadows,  
That I had been there before?

## A DREAM, AND WHAT CAME OF IT.

BY C.

MRS. ELERY was "blue"; really and truly "*blue*"! It was the next day after the regular monthly meeting of the Auxiliary, and Mrs. Elery was its president. Out of a membership of fifty-five but seven had been present, and they had tried, those faithful seven, to think of some plan to interest and bring in the others. They had carefully looked over the yearly reports and did wish *they* had the power to very largely increase the HELPER subscription list, and so make it much more than self-supporting.

The fact of only seven out of fifty-five being present had weighed heavily upon the heart and mind of the president, and over and over again had she murmured to herself, "Only seven present, and never more than sixteen during the whole year. O, dear! what shall we do?" She had been trying to answer this question as she went about her work; was thinking of it yet. They paid their dollar. Why didn't they come to the meeting? Was it *her* fault, and what *could* be done about it?

Programs had been carefully arranged for each meeting that were interesting and full of helpful suggestions and facts in regard to the mission work; the Bible lessons had been short and appropriate; the prayers humble and trustful; and those who came had been helped and strengthened—but so very few *came*!

Just here walked in the agent for the HELPER, who was absent yesterday, but usually present. "I came to 'fess, like Topsy, Mrs. Elery," she said. "I stayed away from our meeting yesterday, because I really couldn't bear to bring in such a poor report; it is too discouraging! I can get only fourteen out of the twenty-seven names to take the HELPER again this year. It's too bad.

"I went to Mrs. A. and she says she wishes for some



thing not so confined to our own denominational interests as the HELPER. She wants to get the cream of the whole world's work. Therefore she sees no need for the HELPER and so must drop it.

"Mrs. B. says she is not a bit *sectarian*! can go into any other church and feel just as much at home as in her own, and read their missionary magazines with as much interest as our own. She likes a magazine which has fine stories, and she sees no reason why she should not have just which she likes best, and so she drops the HELPER!

"Mrs. C. tells me she don't see any need for the HELPER, for the *Star* gives as much missionary news as she can read, and more too; and besides, she wants her money for something else.

"Mrs. D. says she really isn't interested in missions; she thinks if we look after our own church and keep up the weekly pledges we make there, and look after our own poor, it is about as much as we are called upon to do, with all the outside claims of society and of the 'lodge.' 'One can't ignore social claims, you know,' she adds; and so the excuses came in until I felt disheartened! All in vain did I remind them of the very, very small cost of it; only one penny, or even less a week, and how much good it is doing in helping our Auxiliaries to do their work.

Mrs. E. hoped the meetings were good ones, and wished she could attend; but one had to drop out something; there was so much going on all the time, and for the sake of her husband and children she felt it her duty to give attention to what was for their greatest interest and advancement in society; and, besides, one did grow tired of always going to the same thing in the same place, and she must say *she* felt more interest in that French McAll mission than any other, and she had concluded to drop the HELPER this year and help somewhere else perhaps."

"But there was one thing that did encourage and give us new hope," said she. "You remember we sent poor old lame

Aunt Moore the HELPER last year, and as I was passing her home out ran her little granddaughter and said, 'My grandma wants to see you, please;' and so I went in, and she was as bright and cheerful as if she lived in a palace with her slightest wish supplied—and giving me fifty cents she said, 'Here, dearie, is the money for our HELPER. Little Mary and I have been saving so *we* can pay for it now, and you can send it to some one else who can't get it, to read and love! It has been a dear good friend to me all this whole year!' Now, only think, that poor suffering old lady in her poverty saved! so some one else might enjoy what had been hers. I took the money, I couldn't help it, and she says she has been praying for the HELPER and for the Auxiliary meetings, and all the other interests of her dear church and denomination, and hopes they will all be guided aright, and she does rejoice that her infinite Father knows the hearts as well as the needs of his children, and that 'underneath are the everlasting arms' always.

"She seemed so happy and at peace and had such confidence that all would come right, that I was encouraged and decided not to give up quite yet, but try a little more for a longer list of names. But I must hasten to meet my engagement."

Now, was it any wonder that Mrs. Elery was "blue"? She was far from strong, and she had a fear that *she* in some way was to blame, although she had tried to work hard and faithfully and prayed to be led aright and that success might attend their efforts, for she loved her work.

Left alone, she leaned back wearily in her chair and closed her eyes. At length tired nature asserted her claim and Mrs. Elery slept. Soon she seemed to hear singing, the burden of the refrain being, "All for Jesus, all for Jesus"; and she seemed to answer, "Yes, all for Jesus." And then she dreamed of many things that had been in her waking thoughts—what the effect upon the HELPER would be if *all* the different Auxiliaries should have to send in reduced lists, the needs of the work, the command to "Go, preach or teach"; and then

of her little "nest-egg" of money she had carefully laid away toward the purchase of some long-desired new article for her home. This little birthday gift of ten gold dollars had seemed meant for it. Then came thoughts of how many new names it would add to their HELPER lists if she should give it for that, and all, like Aunty Moore, *should* be so interested in its pages they should continue to take it; and if only Mrs. A. and Mrs. B. and the others would each add something instead of dropping out—but—this money was her very own and it should be "all for Jesus."

Then tangled in some way among the words of the hymn were these: "Oh, if they only would, if they only would"; and then, "the way to *do* a thing is *to do it*." Thoughts, words, and doings were soon mixed in such a very queer way that Mrs. Elery suddenly awoke; and as her dream came back to her mind she exclaimed brightly, "*I'll do it!* I just will! for that money is my very own; I'll just have to wait longer for my own pleasure, but won't our publisher think *we* mean to help when she receives those new names? And now who shall they be?" She took her church record and carefully selected her twenty new names, and wrote the publisher to "Please add the enclosed to the 'list of our regular HELPER agent' when you receive it, and don't ask one single question, for 't is a secret; but we want *our* magazine as well supported as anybody's."

Before the time for the next regular Auxiliary meeting she wrote a note to her secretary asking her to please incorporate in her notice, "We hope to see all present to whose homes the HELPER has come this month. Please take them with you, and let us compare notes and see if it really *is* a *helper* as well as pleasure to us." And this strange addition (or was it something else, for "secrets will out," you know) served to draw an audience that nearly filled the vestry parlors, and in the president's opening prayer for wisdom and direction and blessing upon the meeting, as well as the work and workers in every

place and clime, were mingled thanks for prayers answered and strength and courage given and a deeper love for the work ! and as the hymn was being sung, there came to her memory the strains of *that other hymn* she heard in her dream, and her heart echoed " *Yes.*"

"All for Jesus, all for Jesus." For she knew the love that comes through sacrifice, willing service, and prayer.

---

AN old farmer once attended a missionary meeting, and though he was little accustomed to giving, after considerable mental disputation, and specially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home he saw, lying in the road, a shilling, which he was nowise loath to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying stress on the fact that the speakers had said that if anything was lent to the Lord, the Lord would give it back. "And," said he, "that is true, for I gave a shilling to the collection, and found one on my way home." One of the servant-men at last said, "Now, master, I'll tell you how I think it is. You see, you gave the shilling because you expected it back, and the Lord loveth a cheerful giver, and would not have your money on that principle, so *he threw it at you* on the road."—*London S. S. Chronicle.*

---

THE Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defence of Brahmanism are scattered widely over the country. Just now we hear of a Hindu Tract Society started in Madras, which is issuing large editions of hand-bills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good, and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference, and will lead to decision either for Christ or against him.—*Ex.*

## A LADY.

I KNOW a lady in this land  
Who carries a Chinese fan in her hand,  
But in her heart does she carry a thought  
Of her Chinese sister who carefully wrought  
The dainty, delicate, silken toy  
For her to admire and for her to enjoy?

This lady has on her parlor floor  
A lovely rug from Syrian shore,  
Its figures were woven with curious art;  
I wish that my lady had in her heart  
One thought of love for those foreign homes  
Where the light of the Gospel never comes.

To shield my lady from chilling draft  
Is a Japanese screen of curious craft.  
She takes the comfort its presence gives,  
But in her heart not one thought lives—  
Not even one little thought, ah me!—  
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;  
The fabric soft was in India made.  
Will she think of the country whence it came?  
Will she make an offering in His name  
To send the perfect heavenly dress,  
The mantle of Christ's own righteousness,  
To those who are poor and sad and forlorn,  
To those who know not that Christ is born?

—*Woman's Work for Woman.*

---

“I cannot read His future plan,  
But this I know,—  
I have the smiling of His face,  
And the refuge of His grace,  
While here below.”



## NOTES ON AFRICA AND THE FREEDMEN.

THE past twenty years have been those of Africa's greatest modern development. Exploration opened the way. Business enterprise and Christian effort have been entering and taking possession.

The greatest obstacles in the way of the uplifting of the Africans are :

1. Their superstitions, which constitute their religious beliefs and which make them an easy prey to the shrewder nations.

2. The slave trade carried on by the Arabs, which suddenly depopulates whole villages without a moment's warning and prejudices the natives against foreigners.

3. Rum. By the introduction of this into Africa, the natives are more deeply degraded and rendered less capable of being influenced by Christian ideas. Besides, many lives are destroyed by its use.

Notwithstanding the obstacles Christianity has made great progress during the last fifty years ; notably the last twenty-five.

At the mouth of the river Senegal, just south of the great desert, the French Protestants have a flourishing mission. At the mouth of the Gambia the English Wesleyans have schools and churches. At Sierra Leone, Wesleyans, Lady Huntington, and Baptists have spacious churches and a church membership of 36,000 in a population of 50,000, and they support their own ministers. Adjoining Sierra Leone the United Brethren are carrying on a most successful work in one of the most healthy places on the coast. The year 1865 gave over 1,000 additions. Liberia, our own American station, is 600 miles long and 200 broad. Here everything is American,—language, currency, schools, churches, government, and manners. There are Methodist Episcopal, Presbyterian, Baptist, and Lutheran churches. From Liberia the Gospel and civilization will spread far into the interior. A large and influential tribe 200 miles in the interior has lately been united to Liberia.

Abeochoata, sixty miles inland, is the home of the native who became the famous Bishop Crowther of Africa, and is the headquarters of the Church Missionary Society. It has now its own missionary society, and sends laborers far and near.

At Cameroons (the mountains, 14,000 feet high), the English Baptists have a station with five or six missionaries and hundreds of members. The changes here have been so marked that wicked men confess and admire the contrast. Sons of once cannibal parents have been sent out to preach the Gospel in the "regions beyond."

By the elevation and education of the Freedmen in our own country we are not only blessing them, but are preparing a force of workers for the Christianization of Africa. There are now at least 5,000,000 young colored people who are one generation removed from slavery. If we do our duty by them, there ought to be thousands in the next generation who will carry to Africa civilization and Christianity. Industrial training in our Freedmen's schools to-day means uplifting for Africa.

Fitted physically to endure the climate as white people cannot, the colored people of this country will be the most important factor in Africa's future.

When our good friend Mr. Robert Cristy left to the F. B. Woman's Missionary Society a fund to be used for the education of the colored children of America, possibly he planned even more wisely than he thought, for by thus aiding home mission work the way is being prepared for most important foreign mission work.

---

THOSE who cannot go, who have no child to give, and but little money to give, can *pray*; and it is noticeable that of all the gifts we can offer this of fervent supplication is the most emphasized in the New Testament.—*Missionary Review*.

## ONE SUMMER VISITOR.

BY D.

FOR several years the hot days of July or August have brought to the breezy hills of our beautiful village an amiable and accomplished young lady from Washington, D. C. Not vigorous, New Hampshire winters were too severe for her delicate constitution, but the southern sun scorched and withered when it beat its hottest upon her ; so she flitted, a bird of passage, from North to South, bringing at either terminus of her migration a welcome as joyous as that to the feathered songsters when they go and come.

A zealous Christian, a successful superintendent of the little ones in her own city Sunday-school, her earnestness and efficiency knew no abatement with different surroundings. Nothing of interest connected with church work was too small to escape her notice and receive prompt aid from her heart and purse.

The Sunday-school always saw her in an accustomed place, her bright face gleaming with a sunny smile of recognition for old and young, rich and poor.

Her early plans for usefulness centered in the work of her denomination in China, where she hoped to spend her life ; but thwarted in these she no less courageously took hold of "the next thing," and patiently and "heartily as unto the Lord" sat by the side of the Chinese of her own city each Sunday afternoon, and beginning with the first rudiments of our language brought them step by step to a knowledge of the Bible and a reception of its divine truths. All departments of missionary enterprise, all feasible plans for evangelizing the world, found in her an enthusiastic and intelligent advocate. She recognized no sect in these plans, but all to her were brothers and sisters, working for one aim—to bring the world to Jesus—and all seeking one home, our Father's house.

One year ago the fearful epidemic which has brought terror

to the heart, pallor to the faces, and vacancies to many homes during the present cold season so enfeebled her that she came to us a mere shadow of her former self. A few months of vacation brought such a marked change in strength that in the early autumn she went to her home with health apparently fully restored. A few months later, in this early springtime, came the startling message :

"Our daughter Belle died to-day."

Unexpectedly came the call, and before twenty-four hours had passed she closed her eyes and fell asleep quietly and trustingly as a child on the bosom of its mother.

"Let the lifeless body rest!  
She is gone who was its guest?"

"Gone, as travelers haste to leave  
An inn, nor tarry until eve.

"Traveler! in what realms afar,  
In what planet, in what star,

"In what vast ærial space,  
Shines the light upon thy face?"

"In what gardens of delight  
Rest thy weary feet to-night?"

Bright, beautiful Belle! Could not heaven have spared thee a little longer, we seem to need such as thou so much?

If we may not have thy presence with us may thy example be to us an inspiration, and may thy mantle fall upon some of thy youthful comrades who have been spared, clothing them with a strength and courage unfelt before, to always and everywhere be co-workers with God in the service her part of which was so soon and so well completed!

*Belmont, N. H.*

---

ONLY a loving heart can effectually present a loving Gospel.  
—*H. Clay Trumbull.*

## FROM THE FIELD.

## HOW TO INTEREST AND HELP.

NO. I.

BY LIBBIE C. GRIFFIN.

THE June number of the HELPER failed to reach me in Mussoorie, and had it come I was too ill to read it then. Now in January, at our dear Balasore home, I am reading it. Have just read the good "Suggestions for Auxiliary Meetings," and put the HELPER down to think about them, and these are some of my thoughts.

Mrs. W. speaks of meetings called "dry" and "uninteresting." I wonder if in some of these there is not too much *talking to* or *preaching at* the people? An experience may help you to understand what I mean. When I was in Midnapore in 1874 I took a number of dear Miss Crawford's girls for zenana teachers. They were very homesick and wanted their "own Missibaba." Who that knew her could wonder? One day I saw one of her girls crying. I drew her to me, and sitting with her head on my lap, comforted her as best I could. "What can I do for you? What do you want?" I said.

"Nothing; we have everything."

"Then what more can I do than I am doing to make you happy? I come and talk to you every day."

"That's just it; you *talk to* us. Our Miss Crawford *talks with* us."

Do you see it? I did, and I deserved the rebuke. Miss Crawford drew them out, listened with interest as well as talked, taught by suggestion rather than harangue. It is easier to *talk to* than to *talk with*, but the heart of the talked-to may all the time be crying out for sympathy.

Another experience. While I was home from India my pre-



cious mother died. Six weeks afterward we laid to rest Addie, the sweet mother of my brother's three little ones. Who could care for these but myself? I came to India first from Hillsdale College without completing the course, so I took these children and went to Hillsdale College to study. I rented a little house on a back street, took with me a friend who helped me and studied too, cared for the children, and completed my course. One day a clergyman called. He knew the family that had lived there and did not know there had been a change. He saw that we were poor, and seemed to take it for granted that we were unsaved, and so he *talked to* us of Christ. When he paused, I told him that we had been converted and were members of the Free Baptist church. Then he talked of Christians living so far below their privilege, offered an earnest prayer in our behalf and was gone. He went no doubt with the hope that he had done me good; but he had not. I needed to live nearer Christ. I have learned much of sweet communion since that day and I long to know more. But that minister did not help me; he did not even know what my need was, and his words were to me dry, not only that—they hurt me. It was a lesson which I shall never forget, that in my work for others I must *talk with* them.

My sister, who helps you in your church and community? Is it not some good brother or sister who *understands* you? Ah, there is the first point. Let us learn that there is something we need to *understand* about those we would interest and whose help we want. *Talk with* and not *to* them, and their hearts shall grow warm and their sealed lips open to the praise of God.

Not interested, these sisters in your church and community? These brothers, too, so overwhelmed by the world and worldly cares—are you sure they do not care for the extension of Christ's kingdom? Some may not, but there are those among them whom Christ has called to preach the Gospel (you did not know it), or who have longed as some of us have never

done to give themselves to the work of saving the lost in foreign lands. They were too timid, too self-distrustful to obey the call, or the care of loved ones held them by chains that it were a sin to break and they could not go to other lands. There are those among them now who have live thoughts they could give to your meetings, but they have never spoken in public and need reasoning with to persuade them to try. Much valuable help is often lost by not asking laymen to take part in our meetings. Who knows how much they feel?

We naturally think, you and I, that if any one is interested in an object they will *do* something for it! Take the test home. Dear reader, are you interested in temperance work? What do you *do* to show it? Do you speak in temperance meetings? Write temperance? Pay a good sum each year for carrying on temperance work? Vote prohibition even, or urge your friends to do so? Give *yourself* to the work of banishing the saloons? Some do none of this who would still say they cared much for temperance. We get alive on one subject sometimes; so aroused that we fancy others are dead, and we forget that to other causes just as deserving our own tests would prove us dead.

O for the sympathetic touch of soul with soul; for the Christlike power of ministering to others' need—of knowing what that need is.

Have you not *felt* the same in prayer? Broken the words, maybe, of the man or woman or child who *talks with* God, but there is power in them and the heavens seem to bend to hear. Broken maybe the words, or set in silvery phrase the prayer of the one who *talks to* God, but the heart of the hearer worships not with those words; they are to a God afar off, not near at hand.

---

"It is not by flight, but by patience and humility, that we must become superior to all our enemies."

---

PRACTICAL CHRISTIAN LIVING.

---

## THE ART OF CHRISTIAN LIVING.

WHEN you think, when you speak,  
When you read, when you write,  
When you sing, when you walk,  
When you seek for delight,  
To be kept from all evil at home and abroad,  
Live always as under the Lord.

Whatever you think, both in joy and in woe,  
Think nothing you would not like Jesus to know;  
Whatever you say, in a whisper or clear,  
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,  
Read nothing unless you are perfectly sure  
Consternation would not be seen in your look  
If God should say solemnly, "Show Me that book."

Whatever you write, in haste or with heed,  
Write nothing you would not like Jesus to read;  
Whatever you sing, in the midst of your glees,  
Sing nothing that God's listening ear could displease.

Wherever you go, never go where you'd fear  
God's question being asked you, "What doest thou here?"  
Whatever the pastime in which you engage,  
For the cheering of youth or the solace of age,  
Turn away from each pleasure you'd shrink from pursuing  
Were God to look down and say, "What are you doing?"

—*Orphan's Friend.*

---

"They are slaves who dare not be  
In the right with two or three."

## USE OF TONGUE—LIPS.

[Bible Reading prepared by E. S. B.]

**A**MONG the strongest expressions in God's Word are those in regard to the wrong use of the tongue. Its power for evil is very strongly depicted by the Apostle James.—Read Jas. 3 : 6-8.

That its use may result in either great good or harm is seen in Prov. 18 : 21.

Where are we shown that there is no value in words which do not express the true feelings of the heart?—1 John 3 : 18.

How does God feel towards those who are not sincere in what they say?—Ps. 12 : 2-4.

What danger is there for those who talk a great deal?—Prov. 10 : 19.

What connection is there between our happiness and the right use of the lips?—1 Pet. 3 : 10.

What good advice is given to God's people?—Ps. 34 : 13.

What startling thing does James say about the relation of the use of the tongue to the sincerity of our Christian profession?—Jas. 1 : 26.

What blessed use of the tongue will be made when we have all done our duty in sending the knowledge of Christ to the heathen?—Phil. 2 : 10, 11.

As witnesses for Christ in meeting and in the world, what two prayers should we offer?—Ps. 51 : 15 ; 141 : 3.

---

**POWERFUL PREACHING.**

**O**NCE I knew a workingman, a potter by trade, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the "wee lad," as he called him, a flower, a bit of ribbon, a fragment of crimson glass—indeed, anything that

would lie out on the white counterpane and give a color in the room. He was a quiet, unsentimental Scotchman, but never went he home at nightfall without some toy or trinket, showing that he had remembered the wan face that lit up so when he came in. I presume he never said to a living soul that he loved that sick boy so much; still he went on patiently loving him. And by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and tea-cups upon their wheels, and painted diminutive pictures down their sides before they stuck them in corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another brought some engravings in a rude scrap-book. Not one of them all whispered a word, for this solemn thing was not to be talked about.

They put them in the old man's hat, where he found them; so he understood all about it. And I tell you seriously that entire pottery, full of men of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungovernable ones stopped swearing, as the weary look on their patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer. Every day, now, somebody did a piece of his work for him, and put it upon the sanded plank to dry; thus he could come to his work later and go home earlier.

So when the bell tolled and the little coffin came out of the door of the lowly house, right around the corner out of sight, there stood a hundred stalwart workingmen from the pottery, with their clean clothes on, most of whom gave a half day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave that small burden of a child which not one of them had ever seen with his own eyes.—*Examiner*.

---

BE not simply good,—be good for something.—*Thoreau*.



## HELPS FOR MONTHLY MEETINGS.

### THE CONCERT CALENDAR, 1892.

*January 3.*—General Outlook of the World.

*February 7.*—China and Thibet. Confucianism.

*March 6.*—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

*April 3.*—India, Ceylon, Java. Brahmanism.

*May 1.*—Burmah, Siam, and Laos. Buddhism.

*June 5.*—Africa. Freedmen in the United States.

*July 3.*—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

*August 7.*—Italy. France, Spain, Papal Europe.

*September 4.*—Japan, Korea, Medical Missions.

*October 2.*—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

*November 6.*—South America. Papacy. Y. M. C. A. Home Missions.

*December 4.*—Syria, Greenland. Jewish Missions. Educational Work.

### QUESTIONS FOR JUNE.

[See Notes on Africa and the Freedmen.]

WHAT can you say of Africa?

What obstacles are in the way of Africa's uplifting?

[Let each lady give her opinion of the present relation of this country to these obstacles, particularly the rum traffic.]

Give facts connected with the present condition of Christian Missions in Africa.

What possibility of blessing for Africa connected with the freedmen?

What new help has come to us in our work for colored children?

[Discuss the desirability and duty of Free Baptists' establishing a mission in Africa.]

## WORDS FROM HOME WORKERS.

## DAKOTA.

THE South Dakota Q. M. W. M. S. held a public meeting in connection with the March session of the Q. M. at Springdale. The house was filled. After devotional exercises a very interesting program was carried out by members of the different Auxiliaries, consisting of recitations, readings, singing, and an address on Home Missions by Rev. Tracy, our State Evangelist. Collection \$8.10.

Our Missionary Society meets every month, and we are doing all we can for the extension of Christ's kingdom in foreign countries, as well as in our own home land. There are twelve copies of the HELPER taken in our Auxiliary. We have eighteen active and seven honorary members.

We have taken up a little more work this spring; have organized our Sunday school into a mission band, are preparing to send a Christmas box to Bro. Brown by Rev. Coldren in September, containing gifts for his school children. Our birthday pennies amounted to eleven dollars, which we have voted to use to assist in supporting an orphan in the Sinclair Orphanage; Suli is her name, meaning "bright eyes." My S. S. class of eight girls of ten to twelve years of age are busy workers and cheerful givers, and we hope to report good things of them ere long.

Our W. M. S. is trying to become a model Auxiliary, much in prayer, thoroughly imbued with the missionary spirit, standing side by side, loyal to Christ and one another.

Great credit is due the people of Springvale for the hearty way in which they entertained the visiting friends.

MRS. J. M. WARREN, Sec.

*Sioux Falls, S. Dak.*

## KANSAS.

As I sat reading the MISSIONARY HELPER this morning I felt just as if I wanted to write you just what a blessing your little book is to me. O, how I wish I could do something great for the Master, like those I read of in the HELPER, but I have neither means or health. I am trying, however, to do a little in my weak way, asking God to bless me in my humble efforts. Our Mission Society is small, but we are doing something for the cause. When the weather gets settled I am going to try to get some subscribers for the HELPER. I lend mine after I read them. God bless you and all the dear women in the mission work.

MRS. ADDIE CLAYTON.

*Macyville, Kan.*

## MAINE.

*East Parsonsfield.*—Sister P. B. Allen of the E. P. church is an earnest, enthusiastic mission worker, now in her eightieth year; she is alike interested in all departments of Christian work; she was heard to say in the past year if she were forty years younger she would go to India herself, such is her interest for our foreign work.

During the months from April to November she pieced and finished eight quilts, prized at \$16.00, and sent to Harper's Ferry for Lincoln Hall students. The material was furnished by her many friends, who rejoice in her enthusiasm for Christian work. Since November she has made three others. One is to be given to Mr. Burkholder, to be disposed of as he pleases in aid of his work of the New Testament translation. One came to a member of the pastor's family as a Christmas gift; the other was given to the young people of the society, who raised \$8.50 on it, which they presented with the quilt to the pastor's family as a parting gift. Sister A. not only works with a joyful steadiness for the Master's kingdom, but leads her friends thereto.

MRS. C. C. FOSTER.

## MICHIGAN.

Circumstances for which the editor holds herself responsible have delayed the report of the meeting of the W. M. S. of the Michigan Association held in November. But work for Christ once done becomes an ever-living, ever-present work.

This first annual public meeting of this W. M. S. was held at Jackson in connection with the annual session of the Association; the president, Mrs. Bachelder, in the chair. The exercises consisted of Scripture reading by Miss Maxey; prayers for greater consecration of heart to the Master's work by Mrs. Myers, Rev. Anna Barton, and Mrs. D. H. Lord; singing; treasurer's report; a sermon by Rev. Caroline Bassett; remarks upon the success of the work by Mrs. Bachelder, and collection. The outlook is hopeful for the coming year. All Foreign Mission money is to be applied on Dr. Mary Bacheler's salary, unless specified for some other object. One-fifth of what we collect is to be given to the Education Society. The State agent is to have part of the Home Mission money. The society voted to employ a lady agent or agents to visit Quarterly Meetings and churches to work in the interest of missions.

MRS. E. P. FRENCH, *Mich. Asso. Sec. W. M. S.*

---

IN MEMORIAM.

THE Olneyville, Rhode Island, Auxiliary mourns the loss of Sister Lucy Harris, who had been a member since the date of its organization. At the April meeting appropriate resolutions were passed. We shall miss her from our gatherings, but as we mourn her loss we shall think of her as having passed from death unto life. We shall continue to feel the influence of her faithful, earnest work, her encouraging words, and consistent, Christian life, and believe the society for which she labored so many years will continue to be stronger and better for her life.

MRS. ALTHEA E. HARRINGTON, *Sec.*

At the last meeting of the Oakland, Wis., Auxiliary, held with Mrs. C. P. Goodrich, we recognized the loss which had come to us in the death of Mrs. R. D. Merriman by appropriate resolutions, which expressed our feelings in the loss of a worthy neighbor and friend and an earnest and faithful member. Her removal leaves a vacancy which will be deeply realized by all. With deep sympathy with the afflicted relatives and friends of the deceased, we have an earnest hope that even so great a bereavement may be overruled for their highest good, and that her mantle of earnestness in mission work may fall on each of us.

MRS. M. D. MACK,	} Committee.
MRS. CHAS. EUSTIS,	
MRS. T. C. BLANCHARD,	

---

## Our Young People.

---

### OHIO GIRLS AT WORK.

*Green Camp.*—We wish the friends of missions to know that the people of Green Camp are interested in this great cause. We have, in addition to our live and active Auxiliary of ladies, lately organized a society of young girls who bear the name of "King's Daughters," and we can say that they are trying to live truly worthy of the name. They have their regular meetings the first Saturday afternoon in each month. The following are the present officers: Lena Phillips, President; Eva Cox, Vice-President; Bessie Johnston, Secretary; Zoa Free, Treasurer. Having only the small amount of 89 cents in their treasury, and desiring to increase their funds, the society decided to give a mission entertainment and endeavor by that



means to interest others in their work, and through the sympathy and kindness of their many friends be enabled to do something for their Master.

After a few weeks of very faithful work, Sabbath evening, March 20, they gave a public entertainment in the F. B. church to a large and appreciative audience. We can say that their efforts were crowned with success. The exercises, which consisted of music, recitations, etc., were very interesting, and the girls were made happy by the very liberal collection they received, amounting to almost \$4.00. They now have nearly \$5.00 in the treasury, which they will send to Miss Nellie Phillips, Balasore, India, to be used for some poor child in the "Orphanage" at that place.

A. E. J.

---

#### HOW MARY GOT AN OUTING.

'YOU ought to have an outing, Mary," said one of the members of the society organized to lighten the cares and labors of the working girls.

The pale-faced young girl, whose appearance plainly showed that physically and mentally she had been overworked, looked up with a smile :

"Oh, if I only could have an outing, Miss !" she said.

"Yes, Mary, you are sadly in need of one ; we will try to arrange to get you off next week."

Mary went home with a lighter heart, and when she slept she dreamed of green fields, of daisies, and of singing birds. But the next day, when she spoke to her employer of the happiness in store for her, a frown came on his face, and he said, "If you go away you must get some one in your place, and if your substitute does the work well, and wants the situation, I shall not turn her off when you come back. You understand?"

Yes, Mary did understand ; and she sat down to her machine

and stitched up the long seams of the heavy pantaloons with the weight of a terrible disappointment lying on her heart. What would the loved ones do at home if her work was taken from her? How could the mother get on, and Tommy, the crippled brother, who was always so grateful for the evening's offering of fruit which she had been enabled to bring him during the heated summer weeks? Mary was well used to giving up anticipated pleasures, and she did not tug at the weight long. The outing was an impossibility, and she dismissed the thought of it entirely from her mind. The light of a loving sacrifice, for the sake of those nearest and dearest to her, came upon her face—a beautiful light, but the mercenary employer who walked by her machine an hour later did not see it. He only saw the stitches his employee was putting in the garments. They passed his closest scrutiny. Mary's work always did.

That evening the good young lady who had her interest at heart came to see Mary. "It is all arranged for you," she said; "you are to go next Monday morning, Mary, with the party who are to spend a fortnight at the cottage."

Then Mary told the young lady it was impossible for her to go, and gave her reasons.

"I will see your employer myself. You must go, Mary. You need the change more than any of the girls. Keep up good courage, dear; I am sure I can make arrangements for you," her benefactor said.

The employer was quite polite to this young lady when she called, although he would not promise to give Mary her place when she returned.

"But if I get a substitute for Mary, who will do her work and be willing to give her the situation again, what then?"

Of course under that consideration Mary could go, but it was very plain to be seen that the clothes-dealer would not give her a pleasant "good-by" and say cheery words about her prospective outing.

Early Monday morning Mary took the train with a large

party of other working girls, as happy as herself, and was soon outside of the city's limits, outside of the dust and noise, into the quiet and grass-covered country, which seemed fresh from God's hand.

Meantime her good friend presented herself at the clothing manufactory, and was taken to Mary's machine and the usual number of garments piled on the chair. The man in charge looked at her critically, and said :

"You do not look as if you had been used to this kind of work. I'm afraid you won't be able to do it."

But the new substitute did do it, and to the employer's satisfaction, and every day during that fortnight she was in her place at seven o'clock in the morning and worked the required number of hours. The heat was extreme during that period, but she had grace and strength given her to persevere and finish the work she had taken upon herself to do.

The new-comer always had a smile and helpful word for the girls who worked with her, but they soon said to each other, "She is different from us, she is not one of us ;" but they added oftentimes the words, "She is like a sunbeam here, she does us all good ; I wish I was like her."

The fortnight outing was over, and Mary came home with a brightness in her eye and a pink in her cheeks never seen there before. When the substitute left her work at the end of her stay, the employer said :

"You have done your work well. I am sure you can easily get a place somewhere when you want one."

She passed out with a "Thank you" and a "Good evening."

Imagine that man's chagrin and surprise to hear on the following Monday that Mary's substitute was the daughter of one of the wealthiest and most prominent men in the city. She had been educated in the most accomplished manner, had been abroad twice, and traveled all over her own country.

This incident will be all the more appreciated when it is known to our readers that every word of it is literally true, and

took place in a Western city during the extreme heat of the early part of July.—*Susan Teall Perry, in N. Y. Evangelist.*

---

#### RHODE ISLAND CHILDREN.

The Cheerful Helpers of the Greenwich St. church, Providence, R. I., gave a Demorest medal contest, March 2, which proved to be a great success.

All the contestants, eight in number, did themselves much credit in rendering their parts.

*Our Reporter*, the church paper, says, "We are sure that all present were delighted with the manner in which the recitations were given, and surprised at the high degree of excellence in delivery attained by speakers so young."

A small admittance fee netted them about eleven dollars, to help them in paying their yearly pledge of twenty-five dollars.

Here is a suggestion for other missionary societies "to go and do likewise."

A MEMBER.

---

#### EDITORIAL NOTES.

A correspondent asks if there is room for a "question box" in the HELPER. Yes. Send questions bearing upon any phase of work represented by the magazine, and if the answers can be found they shall be given. . . . As temperance and missions are so closely related, it is well for all to be on the alert to help one cause by helping the other. It is therefore well to suggest to ministers who talk about serving "wine" at the communion, that, considering what the wine of commerce has become, it is far better to use the words of our Lord, "*the fruit of the vine*" or "the cup." The former is a beautiful term, suggesting all the lusciousness of the ripe grape, and is much to be preferred to a term which is mainly used as referring to that which "biteth like a serpent" and which our Lord did not use at the first supper. . . . Dear good people, do not send resolutions

to the MISSIONARY HELPER ; but, instead, write a few appropriate sentences, embodying the ideas of the resolutions, under the heading "In Memoriam." They are far more interesting to the general reader, and as the editor has decided to print no resolutions it gives her the matter in much better form. For examples see copies of the HELPER which contain "In Memoriam" notices. . . . The many friends of the HELPER who work and sacrifice for it will read with a tender feeling the words of the correspondent from Macyville, Kansas. Every member of the W. M. S. feels strengthened in the work we are doing when we realize that in sending out our monthly messenger we are helping so many lives. . . . We hope every reader will be sure to notice the report from the Springvale Auxiliary. How well we remember that little prairie church in South Dakota as we first saw it, with every nook filled with listeners, among whom were many of the dearest babies that ever gladdened mothers' hearts ! At the close of the meeting, on the evening when we organized the Auxiliary, a good brother, who had come some miles across the prairie to the meeting after a hard day's work on the farm, said very earnestly, "You will hear from these women. We have as smart women here as they have anywhere." We hear from them in this number. And just think ! Twelve copies of the HELPER taken in this little church so lately organized and where most of the members knew nothing about Free Baptists a few months ago. . . . In making Auxiliary meetings interesting remember how much of value there is in variety. Occasionally give a *word* to be given by each member at the next meeting as found in a passage of Scripture ; as "happy," "meek." Or ask each to repeat a passage beginning with some letter of the alphabet, as "B." Or let each come prepared to repeat Scripture bearing on the subject of missions at one meeting and of Practical Christian Living at another. Variety is not only the "spice of life," but the secret of continued interest in missionary meetings. This word to *presidents*. . . . The *Thank Offering* ser-



vice last year was one of such spiritual blessing and financial aid as to make it very desirable that the one appointed for June 8 be universally observed by our Auxiliaries. God is pleased to have us show our gratitude by such observances. We are truly blessed in holding just such services as this annual Thank Offering. Let us all unite in the privilege and blessing. See page 116 of April HELPER for the call for the meeting.

### THANK OFFERING MEETING.

THE date suggested for holding our annual Thank Offering Meeting is Wednesday, June 8. If this date is not consistent for any society it is hoped the meeting will not be omitted, but some other day chosen as near this time as convenient.

Below find outline of program that may prove suggestive :

#### PROGRAM.

1. Praise Service.
2. The Lord's Prayer in unison.
3. Responsive Reading.—Ps. 116.
4. Hymn.
5. Scripture.—Rom. 8: 26-28.
6. Prayer for the presence and intercession of the Holy Spirit; thanksgiving for all that God has accomplished through this society.
7. Hymn.
8. Scripture.—Mark 14: 3-9; 12: 41-44.
9. Prayer that the hearts of the women of all our churches may be open to receive and practice the true Gospel spirit, that the one talent and the ten may all be so used that the Master may say of each, "She hath done what she could."
10. Solo or Duet.
11. Scripture.—John 10: 16; Matt. 28: 19, 20.
12. Prayer of thanksgiving for the large volunteer force of young men and women who are now preparing for work in mission fields; that God will honor and bless the labors of those who, having heard the call, have gone forth into the waste places to plant the standard of the cross.
13. Selected Reading.
14. Scripture.—Luke 18: 29, 30.
15. Prayer for God's blessing upon the heathen world that those who have become Christians may be kept from the sin and wickedness that is about them, that their influence and example may lead their associates to the "Lamb of God that taketh away the sin of the world."
16. Hymn.
17. Prayer of thanksgiving for the harmony and true unity manifest in the young people's movement, and that the spiritual development and power of young people may be greatly strengthened thereby.
18. Hymn.
19. Remarks.
20. Report of amount of offering.
21. Closing prayer.

A special invitation should be issued from each church to each individual woman of its membership and congregation to be present at the meeting, bringing her personal offering; in

case she cannot be present she can make her offering unto the Lord in her home, and send a substantial expression of her thanksgiving to the local treasurer on or before the day of the meeting.

Any sister so situated that she cannot respond to this call from her own church may still be sure of the blessing by observing the call and sending her offering direct to our general treasurer, Miss L. A. DeMeritte, Dover, N. H.

In order to facilitate the work the committee have arranged to furnish printed invitations for local meetings. (See copy below.) These invitations will be furnished in any number desired free of charge. Each invitation will contain an envelope to receive the individual offering, that should be presented at the meeting or sent to the local treasurer on or before the date of meeting. The local committee will have simply to send for such a number of invitations as they desire, and then fold and send to individuals. Don't fail to use them. Send your order at once to Mrs. I. E. G. Meader, 14 White St., Pawtucket, R. I.

## FORM OF INVITATION.

Offer unto God thanksgiving.—*Ps. 50: 14.*

DEAR SISTER:—Because of the ever-increasing need among the unsaved, both in Christian and heathen lands, the Free Baptist Woman's Missionary Society has issued a call to every sister in our churches to give unto the Lord a thank-offering, both of material substance and of spiritual praise. That you may share the blessing you are invited to share in the offering which in our church will be rendered on June —, in the church parlor at —, P.M.

We earnestly invite your presence, that you may both give and get good; your prayers for a spiritual blessing upon the Woman's Society and for the success of its work; and your gifts according to the measure God has given into your trust.

If you are not circumstanced so as to give of your substance, surely from a life full of blessing you can offer praise and thanksgiving; hence we urge that you attend the service, bringing such gifts as you have in store. Bring your Bible.

This thank offering should be made as special and extra by the individual, and should not take the place of systematic pledges, yet it may properly be applied toward meeting amounts pledged by Yearly Meeting and State Societies. It is hoped that Yearly Meeting, Quarterly Meeting, and Auxiliary officers will co-operate in the plan by devising ways and means that the meetings may be generally held, and a grand spiritual blessing result.

ELLA H. ANDREWS,	} Committee.
SUSAN A. PORTER,	
CLARA A. RICKER,	

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for March, 1892.*

## MAINE.

Atkinson ch. ....	\$4.25
Bradford ch. ....	4.25
Charleston, Mrs. Winslow Stevens. ....	1.00
Cumberland, Q. M. aux., Mrs. Boothby's sal. ....	10.00
Dover and Foxcroft aux. ....	2.75
do Mrs. Adelaide Jennison, thank offering. ....	50
East New Sharon, Mr. and Mrs. Z. A. Dyer for H. and F. M. ...	8.00
Ellsworth Q. M. col. ....	6.25
Exeter Q. M. col. ....	8.00
East Dixfield aux. ....	4.00
Harrison aux., Minnie, Midnapore. ....	6.25
Hermon, "Mite boxes" ....	.16
Lagrange ch. ....	5.40
Limerick aux., toward appro. ....	5.74
Portland, 1st F. B. ch., Mrs. Boothby's sal. ....	23.00
Sangerville, Mrs. B. S. Gerry. ....	1.00
Sebec Q. M. col. ....	6.00
Springfield Q. M. aux., L. M. of Ellen R. Hunt. ....	6.00
Waterville Q. M. aux. ....	3 06

## NEW HAMPSHIRE.

Candia Village, a birthday offering. ....	\$1.00
Canterbury Center, Roxie J. Morrill, Mrs. Lightner, and Miss Butts. ....	5.00
Gt. Falls, Mrs. E. Watson, Miss Butts sal. ....	1.00
Manchester, 1st F. B. ch. ....	1.58
New Hampton, Y. P. Miss. Soc. for New Hampton sch., bal. 1890 and 1891. ....	99.00
New Hampton aux., Miss Butts. ....	5.00
do A friend. ....	5.00
do Y. P. Soc. for sch. in India. ....	5.00
Sandwich Q. M. col. ....	2.50
A friend of missions. ....	100.00

## MASSACHUSETTS.

Haverhill, col. by Mrs. Burlingame. ....	\$12.00
do Miss S. B. Batchelder. ....	1.00
Lynn, Miss Fannie E. Blake for Annie E. Blake in Orphanage. ....	12.50
Lawrence, aux. for Bible Reader. ....	11.50

CORRECTION.—In the receipts for March, five dollars were credited to Parsonsfield A. C. F's; it should have been East Parsonsfield, Me.

Lowell aux., Chelmsford St. ch., Sumatti and Sayta at Midnapore. ....	\$11.25
Roxbury, Mrs. Lura D. Given. ....	2.00

## NEW YORK.

Elmira, col. by Mrs. Burlingame. ....	\$3.00
Fairport, col. by do. ....	5.31
North Parma, col. by do. ....	14.67

## PENNSYLVANIA.

Jackson, Rev. C. M. Prescott, C. P. Prescott, Mrs. C. P. Prescott, Mrs. E. Perry, Mrs. O. Phelps, Mrs. M. Balch, ea. \$1.00 for teacher. ....	\$6.00
---	--------

## ILLINOIS.

Kingston, Children's Mission Band for child in Sinclair Orphanage. ....	\$25.00
---	---------

## MICHIGAN.

Hillsdale, Miss Minnie C. Burlingame. ....	\$1.00
--	--------

## IOWA.

Bryantburgh aux., for Mrs. Miner's sal. ....	\$6.68
do Aged friend of missions for Mrs. Miner's sal. ....	1.00
Lincoln aux. for do. ....	9.00

## MINNESOTA.

Blue Earth City ch. F. M. ....	\$1.00
Champlin aux. ....	12.50
Castle Rock aux., for school at Midnapore. ....	25.00
Minneapolis aux., 1st ch. F. M. ...	12.50
do aux. 1st ch. Storer Coll. ....	5.00
do King's Workers, 1st ch. for Delodi. ....	15.00
Winnebago City, Miss Sarah A. Benedict, gen. work. ....	10.00

## MISSOURI.

Greenwood, Laura Coughenaur, for gen. fund. ....	\$5.00
--	--------

## NEBRASKA.

Salem aux., Mrs. Miner's sal. ....	\$7.38
------------------------------------	--------

Total, \$465.98

LAURA A. DEMERITTE, *Treas.*

*Dover, N. H.*